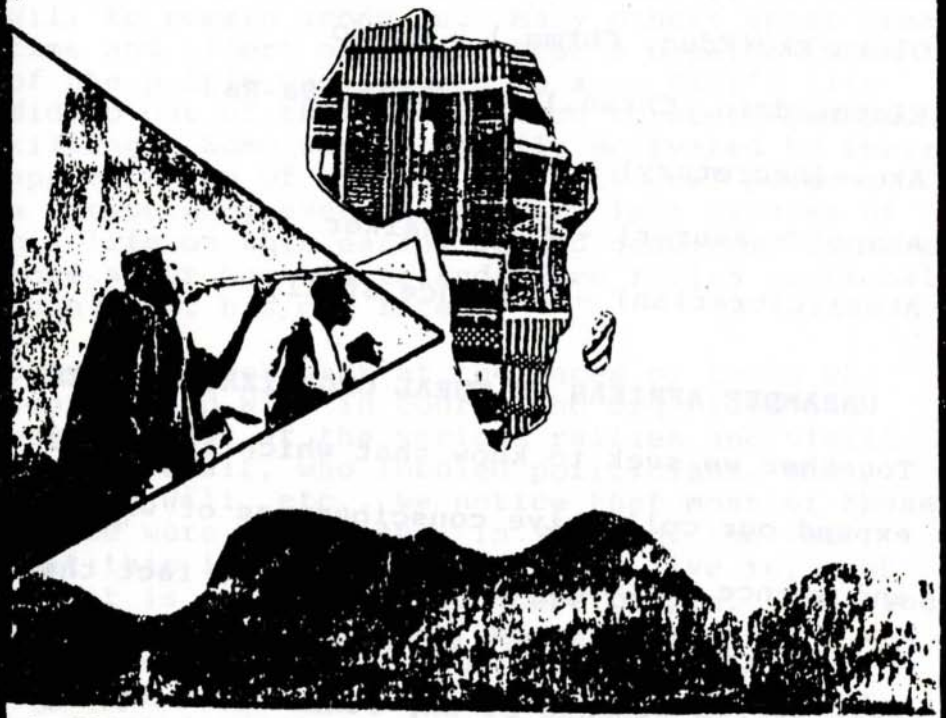
HARAMBEE FLAME

VOL. 15 NO. 9 SEPT. 1994



In This Edition –

COMMENTARY: To Protect Our Own; GUEST COMMENTARY: Knowing Judas; FROM OTHER SOURCES: Growth In Imani Temple Movement, U.S. Economic War Against Cuba, I.M.F. And World Bank Impact On African Economies, National Violence Initiative; KUUMBA: Wandering Fools, Fleeing Self; AFRICENTRIC CROSSWORD PUZZLE;..

HARAMBEE AFRIKAN CULTURAL ORGANIZATION

CENTRAL COMMITTEE

Alaga(Chairman) - Shaheed Khaleel Hamza

Eso/Alakoso Asha(Sgt.-at-Arms and Chairman of the Cultural Affairs Committee) - Ajamu T'Shaka

Olotu Eko(Educ. Chrmn.) - Mondo

Eleto(Admin. Chrmn.) - Iemhotep Sa-Ra

Akowe(Secretary) - Hani Shaib

Akapo(Treasurer) - Kenny Walker

Akewi(Librarian) - Clarence Stelly

HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Afrikans are beautiful in our own right rather than at the expense of any other ethnic group. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural awareness is germane to human growth.

COMMENTARY

On September 2nd., Wili Otey's seventeen-year battle to preserve his life ended in Nebraska's electric chair. (May he be at peace in the realm of our ancestors.) Wili was not in this battle alone. Obviously, Senator Ernie Chambers fought hard to save Wili's life and the lives of the other men on Nebraska's death row. Wili's lawyers worked hard, and sometimes feverishly, to enable Wili to remain among us. Many others spent great time and effort on our brother's behalf. Some of the people who labored to save Wili's life did so out of their opposition to state-sanctioned killing. Some were primarily motivated by their appreciation of Wili as an individual person, a person who, even in the very last minutes of his life on this earth, seemed genuinely to care more about how his friends were faring emotionally than about his own fate.

But as we look back at the faces of those who represented Wili in court, who organized and were present at the various rallies and vigils on his behalf, who lobbied politicians, who visited Wili, etc., we notice that most of these people were Caucasian. In view of the fact that this is a racist society we live in, much credit is to be given to these people. And since Wili was/is our brother, we owe them thanks and gratitude for their efforts to save him from the fate he eventually met. But on the other hand, it is pathetic that so much of the support Wili got was from Caucasians--not because they were Caucasians but because they did what many more of <u>us</u> should have done. Wili was <u>our</u> brother.

<u>We</u> weren't vicitimized by Wili. <u>We</u> didn't arrest him, didn't try him, didn't convict him, didn't sentence him to death. Whatever we don't know, we do know that African people, other people of color, and the poor in general, do not get justice in this state's and this country's <u>cri-</u>

minal "justice" system. We know that the idea of the defendant being innocent until proven guilty beyond a reasonable doubt--especially if that defendant is African and male and his alleged victim is Caucasian and female--is a joke to that system. Thus, we know that the fact that a person has been convicted of a crime is not necessarily indicative of the truth of a person's guilt. And even when we accept that a brother or sister of ours is guilty of the offense for which he or she has been convicted, we understand--or should--that the death penalty is used for many reasons other than supposed "justice." We understand, for example, that the death penalty is used as leverage by prosecutors to discourage defendants from exercising their "right" to fair trials and, in so doing, causing states to have to spend big bucks. We understand--or should--that racism is a factor in decisions by prosecutors as to whether individuals accused of killing others are charged with first-degree murder.

In short, we know that the process by which our people wind up having to face electrocution, gassing, lethal injections, etc. at the hands of the state is an unjust process. And if the process is injust, the end result can be nothing else. So, as a people who rightly demand justice, where--aside from the relatively few African people who did work to save the life of Wili Otey--were we as justice for Wili was being demanded by others? Where were the African lawyers, the African "civic leaders," the African "rights activists"?

Who is more deeply buried--those who die or those who do not lift a finger to protect their own from death?

Editor

GUEST COMMENTARY

In studying Matt. 26: 1-50(the story of Judas betraying Jesus for 30 pieces of silver, etc.), I am deeply troubled that I am aware of so many Judas-like individuals in our surroundings. I am aware that Judas is protected by the enemy of righteousness. I am aware that Judas is on a never-ending mission of personal gain. Matt. 26: 24 says in part: "But woe unto that man by whom the Son of Man is betrayed! It had been good for that man if he had not been born."

In Walter Lewis Wilson's WILSON'S DICTIONARY OF BIBLE TYPES, the following is said about Judas on page 273: "He is generally used as a type of the ingrate who turns traitor to the friend he should love and becomes an enemy of one to whom he is deeply indebted." That's deep! The premise of this scenario is that Judas would maliciously support the devil to destroy someone who--NOT MAYBE--would help him against **The System**, where evil-spirited individuals are in charge.

This Judas would betray the righteous Son of Man, who was committed to the upliftment of humanity. Judas is not a Wise Traveller. Yet make no mistake about it. Judas is not the "ignorant, damned fool" that we, as Afrikan people, can dismiss. It takes a special skill for this Judas to always manage to put himself into positions to knock you, the Son of Man, out of pocket.

Before continuing, let me give you my personal definition of the "Son of Man." Understand that my "Son of Man" is any Afrikan male of any age who was raised and/or inspired by a dignified elder of Afrikan ancestry. What I say to you

today is that the Son of Man is not a gang member or a drug pusher but a revolutionary warrior, a good parent and educator. He's a spiritual individual. He's a Wise Traveller.

A Wise Traveller is one who has wisdom, who, in other words, is knowledgable and can apply that knowledge to every-day reality and make advancements through physical and/or intellectual struggle.

As Afrikan people, it is paramount for us to ask and answer the question: What would make a Judas sell out a Messiah for thirty pieces of silver? Returning to Matthew(26:24) "...woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born." These are strong words and they apply as appropriately to the modern-day Judas as to the Judas of New Testament times. And the betrayed need not be a messiah. As I stated earlier, the Son of Man is, as I define him, an Afrikan male who has been raised and/or inspired by a dignified Afrikan elder. He is a revolutionary warrior, a good parent and educator, a spiritual individual, a Wise Traveller. Is such a man of any less value to Afrikan people today than was the Son of Man(spoken of by Matthew) to his people? Is the betrayal of such a man(or men) by a Judas of today any less of an abomination than was the the betrayal of some 2,000 years ago?

We must learn the workings of the mind of today's Judas, who sits in our Afrikan circle, so that we can identify him and so that our circle shall not be broken by betrayal.

Shaheed Khaleel Hamza

EDITORIAL POLICY

The HARAMBEE FLAME is the monthly newsletter of the Harambee Afrikan Cultural Organization(Nebraska State Pen chapter). Ours is a pan-Africanist publication, meaning that we view all people of African descent as one African people, having certain basic interests in common. Also, the HARAMBEE FLAME attempts to be Africentric, in that, through study of the history, cultures, and traditional values of African people, we seek to have and cultivate an African way of looking at things.

The main purposes of the HARAMBEE FLAME are to stimulate and inform. We list "stimulate" first because, more than anything else, we want our readers to be moved to question their/your own ideas, lives, and the circumstances in which we live and to challenge those things that must be challenged in order for us to move from a condition of mental and spiritual servitude and physical dependence upon Caucasian institutions to a state of collective self-determination. Toward this purpose, we present commentaries, poems, etc. These do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization.

The HARAMBEE FLAME provides information because wise people want to know what's going on and because certain kinds of information can stimulate the mind, inspire people to want to act, and influence them to pursue proper understanding so that the actions they take will be as effective as possible. The main vehicle we use to provide information is our "From Other Sources" feature in which we make an effort to provide news about the problems we African people are confronted by and the steps we are taking to resolve them. In this feature, we try to provide coverage of the activities of African people and developments affecting us in the U.S., Africa, and elsewhere. "Community News" is another vehicle.

We encourage you to submit your reports, essays, poems, etc. Please enclose stamped return envelope.

FROM OTHER SOURCES

Growth Of Imani Temple Movement Continues

"Rev. George Augustus Stallings, the Black Catholic priest who broke from the Roman Catholic Church in 1989 to start a separate Black catholic congregation, opened a new cathedral on Capitol Hill, marking the seventh temple which the African American Catholic Congregation(AACC) has opened since his split with the Vatican.

"At a dedication July 31,...Rev. Stallings declared Black people's right to serve and worship religious images in their own way. Members of the AACC believe that Jesus and his mother, Mary, are of 'Asiatic' blood and came out of Africa. Every Easter, Rev. Stallings encourages Black to 'burn Caucasian images' of Jesus and replace them with Black images.

"With the opening of the Cathedral, the AACC, also known as the Imani Temple, now has temples in Washington, D.C., Baltimore, Philadelphia, Richmond, New Orleans, Lafayette, La., and Lagos, Nigeria. In addition, another Imani Temple is opening in Accra, Ghana, this fall...

"'The African-American Catholic congregation seeks to do what the Roman Catholic Congregation has waited too long to do in reaching out to welcome, embrace and institutionalize in her structure that which is ethnically and culturally endemic to the spiritual and moral well-being of African people', Rev. Stallings said..."

-from "Imani Temple Opens Seventh Cathedral," page 6, Aug. 31 THE FINAL CALL(Chicago, IL.)

U.S. Economic War Against Cuba

..."The embargo against Cuba is about as sweeping as you can get. Today, trade between Cuba and the United States, which amounted to over a billion dollars annually in 1958(the year before the revolution), is illegal. Under the Trading with the Enemy Act, U.S. citizens may not go to Cuba, because to do so they would have to purchase goods in Cuba. If a third country, say Spain, assembles something that has any amount of Cuban parts, it is illegal for this to be imported into the United States. If goods are assembled in a third country, and have any amount of U.S. parts or technology, they may not be imported into Cuba. If Cuban nationals work for a firm, this firm may not have commercial or financial dealings with the U.S. Under U.S. law, American officials who sit on the boards of international financial institutions, such as the International Monetary Fund, and the World Bank, must oppose loans to Cuba.

"...The U.S. has many ways of enforcing the compliance. There are cases where U.S. foreign aid to a country has been curtailed because the country in question was trading with Cuba. Hundreds of foreign firms that trade with Cuba have been put on black lists. Subsidiaries of multinationals in the U.S. are punitively taxed if they do not adhere to the above rules...

"The economic sanctions of the United States have been devastating to the Cuban economy. ...one estimate posits that the Cuban economy has lost $3.5 billion in foregone tourism from the United States since the revolution. The overall cost of the embargo has been estimated to be from thirteen to thirty billion dollars, an enormous sum for a country as small and underdeveloped as Cuba.

-from "Background On The Embargo," page 6, Sept. NEBRASKA REPORT(Lincoln, NE.)

I.M.F. And World Bank Impacts On African Economies

..."In Africa, critics[of U.N. programs] say, the parasitic structural adjustment policies(SAPs) of the World Bank have tripled Africa's debt in 10 years and restricted its potential for industrialization and self-help.

"Records show that World Bank grants and loans pay for engineering firms, consultants, machinery and equipment imported from industrial nations like the U.S., Europe and Japan. World Bank policies place ultimate responsibility for failed projects on the so-called aid recipients. As a result of such policies, Africa owes 110 percent of its gross national product to aid donors and spends four times more on the debt than it does for all health services it provides to its 600 million people, the Africa Recovery Unit here reports...

"According to the U.N., Uganda is one of the world's most heavily indebted countries. Its external debt, at $3 billion, represents an outstanding obligation of $176 for every man, woman and child--the equivalent of a year's average earnings. Uganda's scheduled debt servicing obligations are equivalent to 700 percent of export earnings, Africa Recovery said.

"After a decade of implementing SAPs, not a single African country has achieved a sound macro-economic policy, the U.N. admits..."

-from "IMF, World Bank Sap Poor Nations," page 12, Aug. 31 THE FINAL CALL

National Violence Initiative, Update

"...there are hundreds of publicly and privately funded researchers now working on experiments to identify 'genetic markers' that, in theory, predispose individuals to crime and violent behavior. Called the National Violence Initiative(NVI), the project is currently underway in a number of U.S. cities. Anti-NVI activists say the research is a cornerstone of a wide-ranging government policy of isolation and social control of communities of color...

"In its most recent reincarnation, the National Violence Initiative corresponds with several parallel forces: the commercial imperatives of the biomedical industry; the growing move to redefine violence as a public health problem; and the ever-increasing influence of law-enforcement approaches to social problems. Some observers see the NVI as an explicit program to forestall explosions of rage like the 1992 Rodney King riots in Los Angeles and other cities...

"The plan's summary claims that 'minority populations are disproportionately affected', and then points to 'an emerging scientific capacity to identify the individual determinants of behavior at the bio-chemical and social/environmental levels'. Furthermore, 'although the problems is societal in scope, our solution must reflect the increasing scientific capacities to target and isolate individual determinates of violence'.

"The goal of the initiative is to develop new treatments for children deemed at-risk, or in the plan's scientific jargon, 'to tailor clinical as well as population-based interventions to behavioral risk factors'. These treatments are designed to correct a presumed genetic defect in the brain's serotonerjgic neurotransmitter system. Included in the plan are studies of genes that play a role in controlling how

serotonin is broken down and used in the body, in addition to other neurological changes associated with violent behavior.

"The budget proposal also contained a plan to use schoos for screening purposes. Apparently referring to inner-city communities of color, these 'multidisciplinary Research Centers for the Study of Interpersonal Violence' will permit 'multiple-use access to a hard-to-obtain subject population'. The proposal calls for 'the testing of a variety of interventions aimed at the individual, family and community.

"The NIMH[National Institute of Mental Health] is already funding a wide variety of studies that encourage diagnosing and drugging children. One of its most heavily funded researchers, William Pelham at the University of Pittsburgh, has called for systematically educating school psychologists so that they can identify young children who are candidates for drug treatments...

"NVI critics have identified college campuses as one of the key targets in any campaign to stop bioviolence research, for the simple reason that much of the research is conducted there...Of all the sites around the country, activists say Columbia University is the most likely location for a prolonged struggle...

"INCAR[International Committee Against Racism] is helping lead a campaign against research at Columbia that links violence and genetics.

"The research focuses on the younger brothers of male offenders in Manhattan and the Bronx, and aims to identify early predictors of anti-social behavior through blood testing, EEGs and neurological examinations. The grant guidelines permit the use of spinal taps and brain scans, but principal investigator Gail Wassermann has not pursued these techniques, believing them to be 'too intrusive'..."

-from "Stamping Out The National Violence Initiative," pages 22-27, Sept./Oct. THIRD FORCE

WANDERING FOOLS

-Agbala Ali

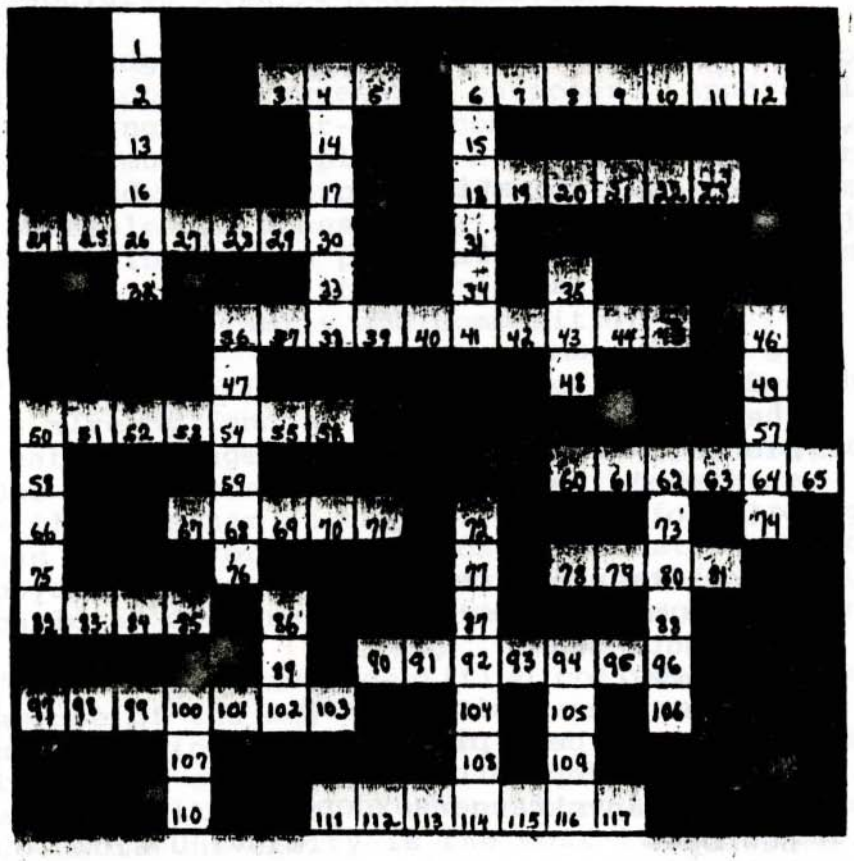
We the freedmen
in the cities
with semi-automatics
clipping
each other out of life
like we the devil

We the freedmen
and women
the kidnapped
bloods & crips let go
in a whole new trap
with no ground

no sweetsummertime
we the new icemen
fish outa sea
no place
to grow even a single bean
for a cold bean pie
noworkselldopegethigh
heatcompanystrangersexdope
newrope
kukluxingme

But we still the freedmen
and women
meaning
we still the lost tribe
the children of the strong
who fought and survived
and those who got wise
and gave it up
iceman icewoman
gone dog in vicious cold
hard ice cities
so far from our sphere
where black and life
are one.

HARAMBEE FLAME AFRICENTRIC CROSSWORD PUZZLE #2



Across

3) Organization in Azania("So. Africa") known for its slogan, "One settler, one bullet"
6) The Dogon people of western Africa have known of this star for hundreds of years, even though it is invisible to the naked eye
18) Nigerian-born author of THINGS FALL APART and several other novels
24) This psychologist asserts that Caucasians subconsciously feel inferior to Africans because of their own inability to produce color

(Cont. on page 14)

COMMUNITY NEWS

On the evening of September 6th., the state prison chapter of the Harambee Afrikan Cultural Organization held its annual fall symposium. The theme for the program was "A Family Affair," an effort to explore some of the challenges facing African people in our rearing of our children and youth.

As with all our meetings, we began by pouring libation. However, instead of recognizing several of our ancestors and other of our people who have passed on, we made use of the libation to remember our brother, Wili Otey, who had just been murdered in Nebraska's electric chair on the early morning of September 2nd. Libation was followed by recitation of the Harambee Afrikan Cultural Organization creed and the nguzo saba (seven principles). The Alaga welcomed the members and guests and introduced his fellow members of the organization's Central Committee. A preview of the program was given by the Olotu Eko, who also introduced the members of the panel.

For the sake of establishing a tone for the program, brothers Hamza and Kafele delivered raps, "Mad Killin' In The Hood" and "We Move As One," respectively. Following these presentations, members of the panel made opening statements, covering various facets of "A Family Affair." Kenny Walker, a member of our Central Committee, addressed the question of why our youth are attracted to gangs; Tariq Al-Amin, a member of the Brotherhood of Midwest Guardians, an organization of African members of the Omaha Police Dept., gave an overview of the situation in Omaha with respect to violence among our youth; Count Cook, a youth counselor in Omaha, spoke of efforts being made there to deal with youth violence; and Kafele, a member of our Harambee Afrikan Cultural Org. chapter, explored a number of facets of racism and their impacts on our efforts to rear our children and youth. Following these presentations, there was exchange between panelists and other participants.

36) Clandestine F.B.I. operation that targeted the Black Panther Party and other "black nationalist" groups and individuals
50) Africans' genetically-produced "sun screen"
60) This popular leader of the nation of Grenada was murdered in a 1983 coup
67) The Sudan covers a land area that, in ancient times, was known as "_____"
78) Deceased practitioner of African American classical music("jazz") who composed "Volunteered Slavery" and was known for his ability to play two or more horns simultaneously
82) A residence of this group was bombed by the Philadelphia Police Dept. in 1985
90) One of the "Soledad Brothers," he was shot during a supposed prison escape attempt
97) The traditional African priest who roused his fellow Africans to fight in the successful Haitian revolt against France
111) The name given by students in Nigeria to Malcolm during his visit with them

Down

1) An anemia, experienced primarily by African people, characterized by the _____shape of blood cells
4) Name of the fighting spear developed by Shaka Zulu
6) Playwright of "For Colored Girls Who Have Considered Suicide When The Rainbow Is Enuf"
35) This organization, formed in 1966, espoused the right of African people in the U.S. to armed self-defense against police attack
36) Led his fellow captives in the seizing of the slaveship "Amistad"
46) A traditional African historian and storyteller
50) The _____ gun, a forerunner of today's fully automatic weapons, may have been the decisive factor in the Zulus' eventual battlefield defeat at the hands of the British
62) The police murder of this 13-year-old African girl in Omaha led to days of rebellion in 1969 (last name)

72) A set of U.S. laws that were equivalent to the South African government's system of apartheid

86) This organization, headed by Imari Obadele, calls for African nationhood within the U.S.

94) In the Kemetic(ancient "Egyptian") belief system, "ba" is interpreted as the _____

100) This racist organization was reportedly founded in Pulaski, Tennessee in 1865

Answers will appear in the October edition.

.....

FLEEING SELF

-Kafele

Are you afraid to face the music?
Terrified of the flow of unanswered questions-
Will you look at yourself?
At the fragmented pictures you immediately repress

Is the truth really too much to bear?
Or can't you stand to bear loss
of your fraudulent perception of self--

Dare you dance! Dare you dance!

With twisted delights of morbid consciousness
Petrified memories to haunt your soul
That even in sobriety you tease
Horrendous thoughts of suicide.

Too afraid to let life win you over
Dreaming of what would have been
Facing life's last curtain
Begging beneath the twilight for rebirth.

Gird up your loins!
That fragmented volitions corroborate
Orchestrated against a ...
Mad musical ensemble's melody...

Another look in the mirror or...to
Fleeing Self.

ANNOUNCEMENTS

"Yes, now there is a collection of quality greeting cards selected especially for the incarcerated men and women of African descent. These cards are being made available by Black prisoners, assisted by concerned persons on the outside. The Sajeen Greeting Card Collection project is the result of our desire to do something for ourselves. For your copy of our catalog send two 29¢ postage stamps to: Sajeen Greeting Cards, P.O. Box 120037, Kansas City, MO, 64112."

Books For Prisoners in Eugene, Oregon offers free free books to prisoners. The group states that it may start a magazine and is interested in receiving from prisoners the stories of how they got locked up, what conditions they're facing, etc. Those who are interested in receiving books should write to: B.F.P.; P.O. Box 308; Eugene, Oregon; 97440.

Art and Writings Against the Death Penalty are being called for from political prisoners to be used in a series of events during the week of December 10, 1994(International Human Rights Day). The concept is one of creating a multi-media, high-impact series of programs that are crafted, produced and written primarily by political prisoners from the U.S. and as many from other countries around the world as possible. Within the project itself is envisioned the possibility of an arts and crafts show/sale to benefit Mumia Abu Jamal's defense fund. For additional information, contact M. Taylor; 164 Lexington Ave.; Jersey City, N.J.; 07304. The telephone number is (201) 435-3244.

Subscribe to the HARAMBEE FLAME

HARAMBEE FLAME
Harambee Afrikan Cultural Org.
P.O. Box 2500
Lincoln, NE 68542-2500

$7 per one yr./12 editions

BACK IN TIME

...after the South African government created the Suppression of Communism Act in July 1950, the South African Communist Party(SACP) disbanned itself and these whites then devoted their time and program to building the African National Congress...

The success of the SACP was finally established when in 1968 the ANC was divided between those who supported the SACP-influenced Freedom Charter and the Africanists.

The Freedom Charter declared in its opening paragragh that: "South Africa belongs to all who live in it, black and white, and that no government can justly claim authority unless it is based on the will of the people."

The Freedom Charter, debated for years in the ANC resulted in expulsions and resignations throughout the ANC, in nearly all the branches. In April 1956, through duplicity wherein non-members were allowed to vote in a special conference packed with Charterists, the ANC made the Freedom Charter its official line. This effectively overturned the Pan Africanist line of the ANC won by the Africanists at the 1949 ANC conference.

Source: Feb.-Aug. '94 edition of the BURNING SPEAR(St. Petersburg, FL.)

Don Stenberg and Ben Nelson
may have killed your body
but what they can never touch
what they will never kill
is your bright spirit and inner strength
Harold Lamont Otey
left the world your way
with dignity and as a man
God bless you.

Marvin O. McClarty, Jr.